

Griya Kepah Agung Temple in Banjar Bodong Ped Village Nusa Penida

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Abstract: *This work tries to describe the form, function and meaning of Gria Kepah Agung Temple in Banjar Bodong, Ped Village, Nusa Penida District, Klungkung Regency. In form, Gria Kepah Agung Temple can be explained through the structure of temples that are generally used in Bali, namely Utama Mandala, Madya Mandala and Nista Mandala. The Utama Mandala is the very core, a very sacred temple, used as a place of worship. Madya Mandala is positioned in the middle of various activities that support religious activities. Meanwhile, Nista Mandala is a place where various ritual preparations are done there. In general, the function of Gria Kepah Agung Temple is as a place of worship, requesting treatment, and a place for guidance as well as a place to carry out activities that are spiritual magic. The meaning contained in the existence of Gria Kepah Agung Temple includes the socio-cultural meaning, the meaning of kinship and the meaning of increasing Sraddha and Bhakti.*

Keywords: Gria Kepah Agung Temple, Form, Function, Meaning

I. Introduction

Temples are sacred places of Hinduism, as a place to get closer to Ida Sang Hyang Widhi Wasa / God Almighty. Titib (2003: 93-94) states that temples are physically a legacy of Indonesian Hindu cultural civilization, namely in the form of a stepped building which in the megalithic era was used as a place of ancestor worship. But in its development, temples are not only worship of ancestors but also worship of God Almighty. In the temple / holy place of God, various characters and manifestations of God are worshipped. God is worshipped as Saguna Brahman (God whose activities are in accordance with the needs of society). God is worshipped without activity is called Nirguna Brahman. So temple is a place as symbol of union between the devotee and the worshipped. There are several categories of temples such as Dang Kahyangan, Sad Kahyangan, and Tri Kahyangan.

Gria Kepah Agung Temple is located in the area of the Penataran Agung Dalem Ped temple. In the area of Penataran Agung Dalem Ped Temple, there are several temples which are a territorial unit, namely Segara Temple, Gria Kepah Agung Temple, Taman Temple, Ratu Gede Temple, Penataran Agung Dalem Ped Temple. Gria Kepah Agung Temple was founded most recently among the other temples, namely in 2004. Gria Kepah Agung Temple is located on one of the residents' lands, but is still close to other pretend territories in Penataran Ped. The other four temples in the Penataran Ped area, namely Segara Temple, Taman Temple, Ratu Gede Temple and Penataran Temple that are managed by local villages. Meanwhile, Pura Gria Kepah Agung is managed privately by the land owner. Among the other four temples, the Gria Kepah Agung temple now has a long fence stretching from the south to close to the sea, where there used to be no guardrail, so that Gria Kepah Agung temple seems closed, often people who come confused looking the location of this Gria Kepah Agung temple, but due to the vibrational power of Ratu Niang Sakti who reside in this temple, the Hindus who came were able to find his place of worship in various ways.

In Hindu belief, Ratu Gede Sakti and Ratu Niang Sakti are two symbolic manifestations of God who are worshiped always side by side. However, in reality it seems separated, because there are several phenomena related to the existence of Gria Kepah Agung Temple, namely: there are pros and cons between the leaders of Pura Ratu Gede and the pengempon of the Gria Kepah Agung temple in terms of worship. The pretender said that at the Gria Kepah Agung temple, the ones worshiped were Ratu Niang Sakti and Ratu Gede Lingsir. Meanwhile, Ratu Gede said that the Gria Kepah Agung temple was only as a place for Queen Niang Sakti to stop by. Linggih Ratu Niang Lingsir Sakti is in the area of Pura Ratu Gede. Gria Kepah Agung temple is considered to have scientific capital which is thought to lead to several discoveries, namely: 1) clearly discovering the status and function of the temple; 2) the object of worship at Gria Kepah Agung temple; 3) the relationship between the Gria Kepah Agung temple and other temples in the area of Penataran Agung Ped Temple. It is suspected that all the temples there are an integral part in Nusa Penida District; 4) can equate perceptions related to the existence of Pura Gria Kepah Agung.

II. Discussion

2.1 Shape of the Temple

The structure of the Gria Kepah Agung temple consists of three mandalas, namely the main mandala, madya mandala and nista mandala. At the main mandala, there is one Kepah Agung tree as a characteristic of the temple, three buildings, namely the Ida

Ratu Niang Sakti shrine, the Ida Ratu Gede Lingsir shrine and the Padmasana. There is one bale piasan building as a place for Ida Sulinggih to worship, one bale pawedan as a place for Jero mangku nganteb banten and one pesandekan building.

Palinggih Padma Capah

Palinggih Padmacapah is located in a position towards the northwest right under the Kepah Agung tree with the basic building material in the form of black stone, and has no roof. Pelinggih Padmacapah is the seat of Ratu Niang Sakti. Behind the left and right of the Padmacapah are two dragon statues. On the left and right side of Padmacapah are two statues which according to Jro Sri Ayu Ganapati Jagat Nusa as a spiritual practitioner, are called Kalika and Kaliki. This name was given based on the niskala instructions from Ida Ratu Niang Sakti who was at Pelinggih Padmacapah (interview, 12 May 2019). Based on the observations of the author, who is also a spiritual practitioner, that the aura and magical power of Pelinggih Padmacapah emanates from the two Kalika Kaliki statues, with such sharp gaze combined with very classical costumes that give off a mystical and mysterious vibration. Often wakes up the hair on the neck for those who look at it, and according to the author's own experience, the face of this statue with short fangs has appeared through the appearance of the face of one of Ratu Niang Sakti's servants, namely Jro Sri Ayu Ganapati Jagat Nusa.



Palinggih Padma Capah Stana Ratu Niang Sakti

Palinggih Gedong Lingsir

Palinggih Gedong Lingsir is located in the right position of Padmacapah, in the north facing south. Pelinggih Gedong Lingsir is made of black stone, the middle part is made of wood with Balinese carvings and roofed with palm fibers. In front of the Gedong shrine, there are two dwarapala statues on the left and right. According to Jro Ade, as a temple administrator, he said that Pelinggih Gedong Lingsir was the place for Ida Ratu Gede Lingsir (interview, 14 June 2019). More clearly, Pelinggih Gedong Lingsir can be seen in the following picture.



Pelinggih Gedong Lingsir

Pelinggih Padmasana

Padmasana is located in a corner position towards the Northeast facing West. Padmasana is made of black stone in the form of Balinese carvings without a roof. According to Jro Ade, Pelinggih Padmasana is a worship of Ida the Hyang Widhi Wasa and Ida Betara Sad kahyangan / Dang Kahyangan throughout Bali, with the concept that he is everywhere, worshiped in all directions at each temple.



Pelinggih Padmasana

The middle area of the mandala / center of the temple contains several supporting buildings for the temple, namely: Pelinggih Apit Lawang, and Kori Agung (the entrance to the main mandala / main temple area). On the left and right of Kori Agung there is an entrance to the main mandala and to the left of Kori Agung there is an exit from the main mandala. At the corner of the eastern end of the Sea is the Taman Beji Giri Agung temple. From the west there are consecutively buildings, namely: Bale Pesandekan, Bale Gong, Bale Upakara, behind the Bale Gong there is a Bale Bengong, a toilet and a small kitchen together with a message bale. Kori Agung as the entrance / exit for Ida Betara / Ida Sang Hyang Widhi who is at Gria Kepah Agung Temple is not a way for mankind. The Kori Agung building in the form of a brackets temple means to unite the mind or focus on Him who is worshiped when making prayers. There is a belief for Hindus that after passing through the temple brackets negative things will be released.

Two Pelingih Apit Lawang are located in front of Kurung Temple, which function to release and neutralize the negative influences of Hindus who come to perform.



Kori Agung and pelinggih Apit Lawang at madya mandala

Signpost name of the temple, as the place for writing the name of the temple name Gria Kepah Agung. In the corner of the eastern end of the sea there is the Taman Beji Giri Agung temple.



Signpost name (left) Pura Beji (right) at madya mandala

At Nista Mandala, the southern part of the temple, there are two entrances to Madya Mandala, a kitchen building, toilets and a bale pesandekan / resting place for people who come. Nista mandala, the eastern part of the temple, there is an entrance to the madya mandala and a parking lot.

2.2 Functions of Pura Gria Kepah Agung

Worship Function

Each temple has its own concept of worship in accordance with the characteristics of the temples and gods that are distributed. The kawitan temple / family temple as ancestral worship, the Jagat temple as a place of worship for the ista of the Gods, the Dang Kahyangan temple as the worship of the Rsi founders of the temple in Bali, and others. Winanti (2018) states that Pelinggih is the elements that exist in each holy place that have various forms as symbols of various manifestations of God. Regarding the concept of worship at the Gria Kepah Agung temple in accordance with its pelinggih characteristics, it is as a place of worship of God Almighty with His manifestation through several pelinggih. According to Jero Made Kawiasih, the most important worship is worship of Ida Ratu Niang Sakti, Dewi Parwati (as the embodiment of Shiva) and in Pelinggih Gedong lingsir worshiped Ida Ratu Gede Lingsir and in Pelinggih Padmasana worship of God. According to the existing pelinggih, there is no concept of ancestor worship.

Medication Function / Matetamban

Matetamban comes from the word "tamba" which means medicine. From tamba, it gets applied to matetamban which means treatment. The function of this matetamban can be seen from the people who come to the temple with the aim of asking for healing. There are some meditators coming to ask for healing because of illness. Jro Bintang (interviewed 9 August 2019) said:

I once had a month and 7 days because I suffered from excessive headaches and came on suddenly. Previously, I had seen doctors and psychics before, but it did not get better. Finally, ask for healing at the Gria Kepah Agung temple by doing *ngayah, tapa, brata* and meditation for one month and seven days. In this asking for medicine, prayers are also carried out at Ratu Gede temple because if you worship Ratu Niang you must not forget to worship Ratu Gede.

Meanwhile Jero Made Kawiasih (interview 7 July 2019) said:

Many pemedek came for medicinal purposes, some of which are still remembered: Jro Dalem from Denpasar, Jero Cantik from Kuta, Jero Gangga from Gianyar, Jero Sunya from Peguyangan, Jro Bintang from Singaraja, Gusti Aji Tirtha, Mangku Nengah from Gianyar, Nurada from Nusa, and so on.

Those who were worshiped in asking for treatment were Ida Ratu Niang Sakti and Ida Ratu Gede Lingsir. The medicinal ingredients used can be in the form of oil and the bark of the dried crab that has fallen from the tree. The bark of the tree is finely ground and used in a scrub / smeared on the affected area. Another medicinal ingredient can be betel leaf by chewing it until it is smooth and rubbing it on the affected area. It can also be in the form of purified water and ask for cleansing and most of those who ask for medicine can recover. In return for this healing the pemedek does work according to the interests of the temple and performs *tapa, brata, yoga* and meditation, called *meyasa*. Medication was also carried out by Ida Ratu Niang Sakti's companions who were scattered throughout Bali, because as a servant, Ratu Niang's basis was mostly carrying out medication. Besides giving additives / medicines, Ratu Niang Sakti always gives instructions for his servants' mistakes.

Guide function

He always gives guidance and also gives gifts, directions, and fortune in life. So, whoever is strong, diligent, and disciplined in following his instructions and guidance, his life will be happy, generous and full of grace. And vice versa, who is not disciplined, his life will not be calm. He is firm and always gives gifts to those who obey His direction and guidance and give punishment for those who violate His guidance. Based on the author's observations, there are several basic bases of Ratu Niang Sakti who received guidance, and nugraha words from him, including: Jro Sri Ayu Ganapati Jagatnusa, Mrs. Ketut, Jro Sunya, Jro Cantik and so on. Jero Sri Ayu Ganapati Jagatnusa (interviewed 29 July 2019) said:

I accompanied Ratu Gede Mas Mecaling Dalem Ped, Ratu Niang, as well as Bunda Kanjeng Ratu. I accompany them to always receive guidance through dreams, through whispers to further improve on the spiritual path. Before I did not understand what it was, I was given trials in life. As a Jero Dasar, I always feel closer than a mother, because every time there is a problem in life, I always kneel down asking for directions and solutions, especially my requests regarding the task given as Jero Dasaran. He always gave way to the problems I was experiencing. The guidance I get from Him can be through visiting and visiting places where Ratu Niang is located in the village.

Bu Ketut from Sading (interview 29 July 2019) said:

I haven't done the purification process yet, but I often do trance Ida Ratu Niang Sakti. When I believed that I was accompanying Her, I always asked for Her grace and Niang Sakti was very loving and compassionate, always giving guidance through dreams and fulfilling the hopes of her loyal devotees. For example: my daily behavior as a dance teacher, I am not a dance graduate, but only with courage and self-taught I have the courage to open a dance studio called Sanggar Tari Prangipani in Sading village. It is proven that I have succeeded in fostering children in the village of Sading and the devotees are tremendous. The results of my guidance have been able to appear in several places to fill in both official and religious events at temples. It was a tremendous success for me because I did not graduate from dance. This success was due to the guidance of Ida Ratu Niang Sakti. She gave a soul to schools / dances to be authoritative and behaved. After I went to Gria Kepah Agung Temple in Nusa with the Pasraman Siwa Amrta group, ngayah danced the canoe paddle dance, Ratu Niang Sakti's favorite dance I received another award. It was great to be able to prostrate in Her parahyangan at Gria Kepah Agung Temple in Nusa. Thanks to that gift, my life is better, there is additional fortune, facing life is more relaxed, not as complicated as it used to be. Ratu Niang Sakti also stopped by here at the Kereb Melangit temple in Sading Village, I always gave Her guidance.

Based on the results of the interview, it can be said that Ratu Niang Sakti provides guidance, which contains educational values that lead to behavior change. Changes in behavior occur through gifts / guidance given, so that followers / accompanists can face life's problems more calmly and also experience changes in fortune.

Religious Magical Functions

Magical is the elements of human culture which are based on a combination of ideas, a tendency that is based on the human ratio. Frazer (in Pals. Daniel 2000: 54) says someone who has magical knowledge will have a stronger social power, in primitive society people who have magical abilities usually occupy an important or powerful position in their midst. Meanwhile, religion is one of the elements of culture that is very complex and develops in various places in the world. According to Koentjaraningrat (1980: 228-229) there are four main elements of religion in general, namely: (1) religious emotions or mental vibrations that cause humans to carry out religious behavior, (2) belief systems or human images about the shape of the world, nature, the supernatural, life, death, etc., (3) a system of religious ceremonies that aims to find a relationship with the supernatural world based on this belief system, (4) religious groups or social units that conceptualize and activate religion and its system of religious ceremonies.

The function of religious magic can be studied from the history of unique temple construction, different from the establishment of temples in general. The establishment of Gria Kepah Agung Temple was based on supernatural clues, dreams and strange occurrences at the temple construction site. For example, a child who sees a big fire in a branching tree is mistaken for a fire, the white cloud is seen by Jero Mangku Sujana when bathing in the middle of the sea at night. The white cloud appeared from the sea and then flew and perched on the Great Kepah tree. Two of Gusti Made Kerthayasa's pet pigs were released. After looking here and there, they slept casually under the Kepah Agung tree. The real experience that Jro Made Kawiasih felt was when he offered a prayer mat on a large wood as big as a house pole. It turned out that the wood was the head of a cobra. So, the cobra seems to have a canang sari on its head. I Gusti Made Kertayasa (interviewed 8 July 2019) said:

The magical behavior of the great kepah tree is indeed extraordinary. A large tree is simple but makes people who come to the Ped temple interested in looking at it, or as if they are called to pay more attention. Such behavior arises because of the magical value generated by the tree / Taru Kepah Agung, as if the Kepah tree is alive, so it greets every Hindu who comes to the Ped temple. This has led to an urge to perform simple rituals such as ngaturang canang sari, sweets snacks and others.

Various religious activities came from the presence of Ratu Niang Sakti who was housed at the Kepah Agung temple. Hindus come from various districts in Bali, even from outside Bali who are non-Hindu. It can be said that the Gria Kepah Agung temple can build intent kinship between religious communities and make the status of the Gria Kepah Agung temple as the Sad Kahyangan in Nusa Penida, the same status as the other temples in the Ped upgrading.

2.3 The meaning of Pura Gria Kepah Agung

The existence of the Gria Kepah Agung temple has not been included in the history of Ped Village and has not been regulated in prayer procedures, as if the Gria Kepah Agung temple was separated from other temples in Penataran Ped. Judging from the governance of the Gria Kepah Agung temple, it is different from other temples in the Penataran Ped environment. The temple in the Penataran Ped neighborhood is managed by the village, while the Gria Kepah Agung temple is managed independently by the family of I Gusti Made Kertayasa. However, in the supernatural, there is a kinship relationship as a unit with other temples in Ped

upbringing. As revealed in the history of the emergence of the Gria Kepah Agung temple and also in the religious activities generated at the Gria Kepah Agung temple, several meanings can be examined as follows.

Socio-Cultural Meaning

Social are aspects related to humans and their social environment. Culture comes from the Sanskrit 'buddhayaḥ', which is the plural form of buddhi (budi or intellect) which is defined as things related to human mind and reason. Culture is closely related to society. According to Melville J. Herskovits and Bronislaw Malinowski, everything that is in society is determined by the culture that is owned by the community itself. The term for this opinion is Cultural-Determinism (Dwi, 2015). Socio-culture is everything that is created by humans with their thoughts, mind, conscience in people's lives. Based on aspects related to reason, ideas, human thoughts and human relations with their social environment, it can be said that the Gria Kepah Agung temple directly and indirectly has socio-cultural meaning. The socio-cultural meaning of the Gria Kepah Agung temple can be seen from the aspects of temple construction and religious social relations.

Temple Development Aspects

The concept of building the Gria Kepah Agung temple contains socio-cultural values. This can be seen from the process of building the temple, namely the construction of the Gria Kepah Agung temple based on the will, ideas of the temple founder to ask for protection of welfare, safety and to be able to overcome problems in life. As revealed in the construction process of the Gria Kepah Agung temple, it started from the majestic vibrations of the Kepah Tree. Gusti Made Kertayasa (interviewed 8 July 2019) said:

Hindus started coming to Pura Ped in 1975 because of the aura of the Big Kepah tree. Many pemedek do meditation under the kepah tree, also pray and make various requests including myself. My prayer: "O Lord, please protect me, may God always protect me, I give this life to You, O Lord. May I live happily with my family. As gratitude and devotional service, the servant will build a shrine so that he can always worship You.

So, the construction of the temple is based on the Vibration of the Great Kepah Tree so that currently there is Gria Kepah Agung Temple with love, feeling and intention with various carvings that are engraved on the symbols of the gods, such as the form of Pretima Kalaka Kaliki and Ratu Gede Lingsir which cause vibrations.

Religious Social Relations

Related to the Gria Kepah Agung temple, it has a meaning in building a harmonious socio-religious life. Social relationships manifest in an unplanned manner and act naturally. The relationship between Hindus who come to be closer because they can receive karma after praying. Kinship ties exist between one pemedek and another, introduce themselves to each other and want to carry out further socio-religious activities. They feel that they are on the same path, namely on a spiritual path that always asks Ida Ratu Niang Sakti and Ratu Gede lingsir for guidance. Kinship bonds arise through exchanging ideas and giving advice in dealing with life's problems. There are some Hindus who come because they experience various burdens of life, especially Hindus who have the status of "ngiring" as servants of Ida Ratu Niang Sakti. Mangku Nengah from Gianyar (interviewed 14 September 2019) said:

I came to the Gria Kepah Agung temple wanting to serve Him, because I was sick. I ask for healing and henceforth I will devote myself to the father or work here according to the needs of the interests of the temple. Even though it was not Piodalan day, Hindus still attended prayers to worship and ask for safety and my illness was gradually healed. I have been fathering it for about 15 years. I hope that you will be blessed with health and compassion.

The presence of Hindus with its various problems and afterwards receives very meaningful spiritual guidance. The existence of social life as a result of the mystery of the Gria Kepah Agung temple is supported by temple worshipers who serve Hindus who come with friendly and smiling faces. The socio-religious meaning can be seen both horizontally, that is, people establish communication between adherents, among servants of Ida Ratu Niang Sakti, between temple administrators, between communities, and vertically it can be seen that a harmonious relationship has been established with Him who is at Pura Gria Kepah Agung.

The Meaning of Kinship Relations

Gria Kepah Agung Temple has the meaning of kinship. Kinship relations at the Gria Kepah Agung temple are formed based on blood relations and cultural relationships. Cultural kinship relations occur because of the understanding of the ideas of several

people to build temples. Donors donate funds for the construction of the temple. Gusti Made Kerthayasa (interview, 7 September 2019) said

Several donors who played a role in the construction of the Gria Kepah Agung temple, such as Gung Aji Banjar Pemogan, South Denpasar, contributed to the construction of the Taman, Kori Agung, Piasan and Padmasana shrines. Jro Gede from Jimbaran donated the Ratu Gede Lingsir shrine and a place to put the ceremony. Several other names that played a role in the construction of the Gria Kepah Agung temple, namely: Anak Agung Putra Gunata from Denpasar, Mr. Wahyu Kurniawan from Denpasar, Mr. Nyoman Sumantra et al, from Denpasar, Tapakan Jro Jenek from Denpasar, Cik Mangku Blahbatuh, Cik Mangku Klungkung, Jero mangku Nurada from Nusa Penida, Jero Mangku Suar from Klungkung, Jero Mangku Gede Tirtha Karangasem, and Jero Nengah Arya Artana and his family from Klungkung.

The donors have a unity of ideas to form a holy place. The formation of a temple gave birth to elements of kinship in socio-cultural relations. There are regular interactions through activities of worshipping, asking for *penglukatan*, asking for treatment and so on. There are norms that regulate activities which are outlined in the form of rules such as: everyone who enters the temple area must wear polite clothes / traditional clothes to the temple. For women who come months / people who are in chaos (there are deaths) are not allowed to enter the temple area, and so on. Kinship in blood relations occurs between members of the nuclear family and the extended family of the temple *pengempon* who support all activities at the Gria Kepah Agung temple. All management and ceremony costs are the responsibility of I Gusti Made Kerthayasa's family and are assisted by other donors.

The Meaning of Increasing *Sradha* and *Bhakti*

Devotional service of Hindus at the Gria Kepah Agung temple can be seen at the arrival of Hindus who come by offering various means. The arrival of Hindus in general shows a sense of *sradha* and devotion to *Ida Sang Hyang Widhi Wasa* through the worship of *Ida Ratu Niang Sakti* and *Ida Ratu Gede Lingsir*. Hindus come from various regions in Bali who do not differentiate between descendants. Hindus come by offering various forms of ceremonies according to the needs and interests of their worshippers. In general, Hindus who come by offering *banten pejati*, offering *sodan*, and *canang sari* with various gifts in the form of *betel*, complete with lime, and *gambier*, candy and snacks that are the pleasure of *Ida Ratu Niang Sakti*, *Ida Ratu Gede Lingsir* with followers.

The arrival of Hindus to the Gria Kepah Agung temple was based on His instructions. Instructions were given to those who became His Servants which in Hindu terms is called '*ngiring*'. In this global and modern era, *Ida Ratu Niang Sakti* has appointed many followers who become his servants, from children, adolescents, adults and the elderly. Some of the people who "accompany" to become his servants include: *Jro Sri Ayu Ganapati Jagat Nusa* (from Nusa), *Jro Sunia* (*Peguyangan*), *Jro Rasmini* (From *Tabanan*), *Jro Bintang* (from *Singaraja*), *Jro Cantik* (from *Kuta Badung*), *Jro Tunjung* (From *Lembongan*), *Jro Gangga* (from *Gianyar*), *Jro Ayu* (from *Ubud*), and so on. More and more Hindus have come to worship *Niang Sakti* based on Her guidance to have contributed to the improvement of *Sradha* and *Bhakti* Hindu in Bali.

III. Conclusion

The shape of the Gria Kepah Agung temple can be explained through the structure of the temple, which consists of three mandalas, namely: 1) the main mandala, there is one *Taru Kepah Agung* / large tree as a characteristic of the Gria Kepah Agung temple, three *pelinggih* buildings, namely the *pelinggih Ida Ratu Niang Sakti*, as a place of worship for *Ratu Niang Sakti* and *Siwa Parwati*, *pelinggih Ida Ratu Gede Lingsir* as worship for *Ratu Gede Lingsir* and *Pelinggih Padmasana* as a place of worship for the *Sad Kahyangan Jagat* temple. There is a *bale piasan* building as a place for *Ida Sulinggih* perform worship, one *bale pawedan* as a place for *Jero mangku nganteb banten* / *upakara* and one message building; 2) In the middle part of the mandala, there is the *Taman Beji* temple as a place of purification, one *bale upakara*, one *bale gong* and one *bale bengong* and one *bale pesandekan* as a place for *pemedek* to rest; 3) At *Nista Mandala*, in the southern part of the temple, there are two entrances to *Madya Mandala*, a kitchen building, toilets and a resting place for people who come, *Nista Mandala* in the East part of the temple, there is an entrance to *Madya Mandala* and a parking lot.

The function of *Pura Gria Kepah Agung* in *Banjar Bodong Ped Village*, *Nusa Penida District*, *Klungkung Regency*, namely 1) as a place of worship of God Almighty in the manifestation of *Ida Ratu Niang Sakti* and *Ida Ratu Gede Lingsir*; 2) *Pura Gria Kepah Agung* functions for treatment based on the facts that many Hindus recover after begging there; 3) The function of guidance, which is to provide guidance for people who are confused, anxious, and restless in life so that they avoid life's problems; 4) Religious Magical function is studied from the behavior, ideas of community action that lead to sacred values in the establishment of the *Gria Kepah Agung* temple.

Gria Kepah Agung Temple has: 1) socio-cultural meaning in the perspective of temple development which contains integrated ideas, tastes, intentions, arts, and knowledge so that a temple is formed; 2) The meaning of kinship. Kinship relations do not only

occur because of blood and biological relationships, but on a broader basis, kinship occurs in a wider relationship, namely in socio-cultural relations; 3) The meaning of increasing Sradha and Bhakti can be seen in the increasing number of people who become servants / accompanists of Ratu Niang Sakti who are involved in religious activities.

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